



“He Will Swallow Up Death in Victory”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

Elder Bruce C. Hafen and Sister Marie Hafen join us for a special Easter Episode about the Atonement of Jesus Christ through a discussion of Adam and Eve, their reception of the Atonement, and the temple ordinances.

Part 2:

Elder Hafen and Sister Hafen return. Easter, Part II.

Timecodes:

Part 1

- 00:00 Part 1–Elder Bruce Hafen and Sister Marie Hafen
- 01:07 Introduction of the Hafens
- 05:40 Adam and Eve teach about the Savior through the Book of Moses
- 07:25 Adam and Eve connect us to the temple
- 09:50 The story of Adam and Eve is receiving the Atonement
- 11:36 The Book of Moses and the temple introduce perspective
- 15:26 The baptismal font is usually the lowest point in the temple
- 18:45 We learn and grow through experience
- 20:03 Adam and Eve are baptized
- 21:45 Three categories of blessings for the Atonement
- 25:56 Sealed to the Savior
- 29:17 We ascend in temples
- 32:33 All ordinances begin with faith
- 35:11 We exit the temple to live the ordinances and principles of the gospel
- 37:51 Eve and Adam choose joy and misery (and children)
- 41:06 The Hafens share a personal story about childrearing
- 44:17 Poem *Lamentation* by Arta Romeny Ballif
- 52:21 End of Part I

Part 2

- 00:00 Part II– Elder Bruce Hafen and Sister Marie Hafen
- 00:07 Obedience and then understanding comes
- 05:44 The Hafens share a personal story of a friend experiencing chemotherapy
- 08:55 Adam and Eve and a temple sealing
- 10:24 Jesus now asks for broken heart and contrite spirit
- 14:17 Charity
- 18:10 Adam and Eve growing in their understanding and their relationship to one another
- 19:10 Elder Hafen’s Talk “Love is Not Blind” and the Hafen’s book *Faith is Not Blind*
- 21:35 Elder Hafen shares a personal story about a missionary in Germany
- 24:48 How do you keep your heart open?
- 27:28 End of Part II

The Ascending Path of True Followers of Christ

Priesthood

Melchizedek

Aaronic

Principles

Consecration

Sacrifice

Repentance

Faith

Ordinances

Sealing

Endowment

Initiatory

Confirmation

Baptism

Adam & Eve Receive Atonement

Celestial World

Terrestrial World

Angel's visit

Eve's Lamentation

Adam's Baptism

Telestial World

Garden

Blessings of Christ's Atonement

Perfecting

Strengthening

Redeeming



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Biographical Information:



Bruce Hafen grew up in St. George, Utah. After serving a mission to Germany, he met Marie Kartchner from Bountiful, Utah at BYU. They were married in 1964.

Elder Hafen received a bachelor's degree from BYU and a Juris Doctor degree from the University of Utah. After practicing law in Salt Lake City, he went to BYU in 1971 as a member of the original faculty of BYU's new Law School. He taught and published research on family law and constitutional law.

He served as the President of BYU-Idaho from 1978 to 1985. Then he was Dean of the BYU Law School and later served as the Provost—the second in command—at BYU. He was called as a full-time General Authority in 1996, serving in area presidencies in Australia, North America, and Europe. He also served at Church headquarters as an adviser to the Priesthood Department, the general auxiliary presidencies, Church History, and the Temple Department. He became an Emeritus General Authority in 2010 then served as president of the St. George Temple. More recently he served as Chairman of the Utah LDS Corrections Committee, overseeing the Church branches in Utah's state prisons and county jails. He is the author of several books on gospel topics, including the biography of Elder Neal A. Maxwell, and books on marriage, the temple, and the Atonement—including *The Broken Heart* and *Covenant Hearts*.

Marie K. Hafen is a homemaker and teacher. She has a Master's Degree in English from BYU and has taught Shakespeare, freshman writing, and Book of Mormon at BYU-Idaho, the University of Utah, and BYU. She was also on the Young Women General Board, the Board of Directors of the Deseret News, and was matron of the St. George Temple. She has edited and co-authored books with her husband, including *The Contrite Spirit* and, most recently, *Faith Is Not Blind*.

The Hafens have seven children and 46 grandchildren.

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Hank Smith:	00:01	Welcome to Follow Him, a weekly podcast, dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:10	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you, as together we follow Him. Hello everyone. Welcome to followHIM. My name is Hank Smith. I am your host and I'm here with my springy co-host John Bytheway. Hello, John Bytheway.
John Bytheway:	00:33	I need an office chair that reflects that adjective-
Hank Smith:	00:35	Springy. Yes, because John Spring is in the air and it is the holidays. It is our Spring holiday. It is Easter. What a great day! Do your kids love it as much as my kids? My kids love the Easter holidays. It's getting warm. They're excited to be outside and to have some fun. John, I just don't know how to express how excited we are. I'm just going to say, John, tell our audience how blessed we are today. How lucky, blessed, and excited we are.
John Bytheway:	01:07	We have Elder Bruce C. Hafen and Sister Marie K. Hafen. And Hank, I have a personal story. I don't know if Elder Hafen will even remember this, but when he was the provost at BYU, I didn't know what provost meant. I thought if BYU were in Orem, maybe that title would be the Oremst.
Elder Hafen:	01:28	In Burley, Idaho, it means the Burliest.
John Bytheway:	01:30	The Burliest, there you go. If it were in Idaho. I was reading something from Elder Hafen and he talked about young adults going through a Kirtland of their lives, excitement and building and growth and kind of a Nauvoo period where things just aren't going right. And he talked about the experience of falling

in love. I was intensely curious about that, because it wasn't happening for me. And I don't remember how, I must have called Elder Hafen's office and said, "Can I ask you some questions about that?"

- John Bytheway: 02:03 And he met me at the Deseret Towers cafeteria there and spent a whole lunch with me. The fact that he would take a random student and take a whole hour and talk with me during that lunch it says a lot more than the bio I'm going to read about who Elder Hafen is. I will never forget that kindness that you showed me that day. And you fixed all of my problems in the matter of...
- John Bytheway: 02:30 Anyway, then let me read a more formal biography. Elder Bruce C. Hafen was called to the First Quorum of the Seventy in 1996. Has been a General Authority Emeritus since 2010. An internationally recognized family law scholar. And I know that because he spoke at the World Congress on Families in Switzerland in 1999. And the report that I heard was that it was interrupted by eight standing ovations. He served as President of BYU, Idaho. I make all of my students read the finest talk I've ever heard for young single adults called The Gospel and Romantic Love, that was reprinted in the 2002 new era during a Valentine's issue. President of BYU Idaho, Dean of the BYU Law School, provost at BYU, two of his past books won the year's best book award from Deseret Book, the Broken Heart in 1989.
- John Bytheway: 03:27 Many of our listeners will have read that. A Disciples Life, a biography of Neil A. Maxwell in 2002 and recently served as President of the St. George Utah Temple. Now Marie K. Hafen has taught at BYU, Idaho, the University of Utah and BYU Provo. Classes in Shakespeare, writing and, the Book of Mormon. She's been a contributing author to several books, including with her husband, Covenant Hearts, Why Marriage Matters, How To Make It Last and The Contrite Spirit, How The Temple Helps Us Apply Christ's Atonement. She has served on the Young Women General Board, on the Deseret News Board of directors and as matron of the St. George Utah Temple. And this part you may need to update us on, the Hafens are most grateful to be the parents of seven children and grandparents of 46?
- Sister Hafen: 04:15 Yep. And I think that's the end.
- Elder Hafen: 04:18 We've introduced a new product line. We now have great-grandchildren.
- John Bytheway: 04:23 No kidding. That's wonderful. And I read that bio from one of my favorite new books, Faith Is Not Blind. And you can see my

bookmarks. Those are all legit bookmarks for wonderful things that I've used in my classes. This book has been a real blessing to me in my Book of Mormon and New Testament class is some of the insights that are there.

Hank Smith: 04:46 Very rarely John, do they have the entire religion faculty at BYU read a book, but they did on that one.

John Bytheway: 04:52 Really?

Hank Smith: 04:53 Yeah. The entire religion faculties.

John Bytheway: 04:55 I think one of the greatest insights in here that's blessed me and hopefully my students, we all know the Moroni's promise of verse four, but verse three is, "Ponder how merciful God has been since the creation of Adam down until this time and ponder it in your hearts. This fill you with gratitude." And this idea that gratitude is the gateway to revelation was a beautiful thought to me, appreciate so much the insights in here.

Hank Smith: 05:22 Elder and Sister Hafen, welcome.

Sister Hafen: 05:24 It's a privilege to be here.

Hank Smith: 05:26 Oh, you're kind. We feel like we're on the privileged side. What we want to do here today, Elder and Sister Hafen is really hand the reins over to you both. What would you like our audience to know, to feel and to hear?

Elder Hafen: 05:40 Well, thank you Hank. We're very grateful to be here. We have the greatest respect for both of you. You have a conversational format for your show. We hope you will interrupt, ask a question, make a comment as we go along. And so please feel free to do that. When you invited us to come and talk on the Easter show, we thought, "What does the Old Testament have to say about Easter other than prophecies of Christ coming?" And then we remembered, when we started this course at the beginning of the year, the first part of it was not the Old Testament as such. It was Joseph Smith's translation of Genesis, which has become the Book of Moses. And that is full of doctrine and perspective about Easter. That has prompted us to want to focus on the story of Adam and Eve coming from the book of Moses, which is a great treasure for the church.

Elder Hafen: 06:39 It's probably the most significant collection of doctrines about the Atonement, as we will try to just scratch the surface on today, that we have. It isn't as appreciated and known as much

as it should be. So we encourage that and hope that what we say will nudge people to get into the Book of Moses. Maybe I could just talk about our interest in the Easter and the Book of Moses and the Savior. We've noticed in recent years, a lot of people are talking about the Atonement much more so than in the past. We talk about it on and on, and that's how it should be. We talk of Christ. We rejoice in Christ, but as we have listened to this over the years, first of all, we're really grateful because it's in the hearts and minds of the Latter-Day Saints.

- Elder Hafen: 07:25 It's beautiful. And we cheer for that. As we've listened, however, occasionally we detect that we're skimming across the surface in believing that the Atonement is somehow a word that brings everything else in the gospel together. And if you say the Atonement did this, that's really all you need to know. And it's certainly not bad, but there is so much more. We would like to talk about what that more is. And our basis for it, it's the story of Adam and Eve, and that connects us to the temple. We will have a lot to say about the temple today. You asked earlier about the experiences on Easter. One of my favorite ones is being invited when I was a teenager to go with some other kids, about six o'clock in the morning on Easter Sunday, we were invited inside the St. George temple.
- Elder Hafen: 08:15 We took all the back alleys, so to speak. And we were invited to go up through a couple of dressing rooms, up some stairs and up some other stairs. And I thought we were being taken captive. I didn't know what was happening, but then we opened a little door that took us out on the balcony, we were outside. And I've never seen that view of St. George before. And the sun was just coming up in the east. We sang to the kids that were on the temple grounds way below, God so loved the world that he gave His only begotten Son that whosoever believeth in Him might have eternal life. And you can see that affects me even after all these years, it was beautiful. It was memorable. And we will conclude some things about the St. George Temple today.
- Hank Smith: 09:04 Those of us from St. George know that it's the one true temple and that all other temples are appendages to the St. George Temple. Because I grew up in St. George and so when you start talking about that building, that's my childhood. That's me going for baptisms for the dead. That's me as a teenager going to sit outside the temple grounds and just ponder and think. And so any stories that you can tell about the St. George Temple, please share. I always say, we had Kirtland, we had Nauvoo those were both warmups to the third one.
- Sister Hafen: 09:37 And it got the complete deal.

Elder Hafen:	09:40	When we were called to go to that temple in 2010, we didn't realize what was in store for us. Some years ago, I was talking with a good friend, I can't remember the general subject, but he was always thoughtful at asking good questions. And he said, "The temples contain all these pictures of Christ. Christ is the center of the gospel. He's the center of the temple. But the Temple's endowment is all about Adam and Eve, who are Adam and Eve? Why doesn't the temple endowment focus on the life of Christ?" Here we are Easter and we're going to talk about Adam and Eve. But it's because of the connection between Adam and Eve and the Savior. In this sense, the story of the life of Christ is the story of giving the Atonement. The story of Adam and Eve is the story of receiving the Atonement.
Elder Hafen:	10:32	Let me say that again. The story of the life of Christ is the story of giving the Atonement. The story of Adam and Eve is the story of receiving the Atonement. That's us. We can look at them in the temple over and over and say, "That's me, that's the story of my life." Good, because we're in the temple to receive the Atonement. It's pleasant the insights, the perspective. And so let's talk about that a little bit. I think somewhere we will have a visual that shows a picture of the St. George Temple, that's for Hank's benefit.
Hank Smith:	11:06	Oh, beautiful.
Elder Hafen:	11:09	We will refer to that picture and something that kind of goes with it.
Hank Smith:	11:13	That's where my wife and I were sealed. I should probably add that to the list of great things that happened there. She's going to say, "There you go."
John Bytheway:	11:19	"What about that one?"
Elder Hafen:	11:22	Marie and I were sealed there too Hank. That was probably before you had started this show.
Sister Hafen:	11:26	Before he had started his life.
Hank Smith:	11:31	That may have been a while before me, but not too bad, too far, I don't think.
Elder Hafen:	11:36	One of the perspectives that we took from our being in the temple and thinking about some of the questions we had was realizing that the temple gives us a cosmic eternal perspective when young people or older people would come for their own

endowment. And each of us had the opportunity to talk along with either the brother or the sister, to introduce them to the temple and ask them their questions before they began their endowment. And I would often ask people if they had read the Book of Moses, most had not, and I would encourage them to read it. And it starts with this incredible perspective that Moses was given where he sees all the creations and he talks to the Lord. And nobody was talking about specifics, like what are the dimensions of my temple clothing? And it was a cosmic perspective.

Elder Hafen:	12:28	Not long ago, one of our grandchildren was going to go on a mission and she asked if we would be available to talk to her for a few minutes, just to give her some clues about getting ready for the temple. And she's a wonderful girl, she's full of fun and very bright. We knew that would be a great conversation. As we were talking, we decided to tell her in a word, what we had seen with that perspective, what we discovered in the temple. I asked her, "Let's just start off with, we want to talk about the cosmos. You probably don't know what the cosmos is, unless you think of Cosmo-"
John Bytheway:	13:04	At BYU.
Hank Smith:	13:04	At BYU.
Elder Hafen:	13:07	But then we used this as an adjective. "Do you know what cosmic means?" And she said, "I work at a little bakery and we have some cosmic brownies. Does that help?"
Hank Smith:	13:22	Probably not exactly what you were thinking, but, okay.
Elder Hafen:	13:25	She said, "Well, yeah, there are other brownies, but those were good ones."
Elder Hafen:	13:30	We told her what we've just said to you about the story of Adam and Eve is the story of receiving the Atonement. But as a story told from a cosmic point of view, which means sort of the eternal perspective. When we look at our difficulties in our lives, from that huge eternal perspective, they look very differently. It's like looking back on your early childhood, however it was, if it was hard or you couldn't understand it. You'll think about it differently as you get older, as the gospel becomes more clear.
Elder Hafen:	14:02	We can look at the Adam and Eve since that's the story of receiving the Atonement and say, "Look at that. Oh, they had so

many hard problems." And then we watch how the temple helps them deal with those problems and understand what to do about them and with them. And the role of the Savior in helping them with them. Adam and Eve sort of go with us through the endowment. I'd encourage people to think about that. When they go through the temple how often do you hear about Adam and Eve? It's all the time. Including right to the end of the temple endowment. We are Adam and Eve. Let's go back to the story of Adam and Eve. As we see it in the Book of Moses to stress again, it's the story of receiving the Atonement.

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| John Bytheway: | 14:45 | How do we receive the Atonement? We watch our first parents and how they received it and do what they did. |
| Elder Hafen: | 14:51 | And that story is what the endowment is about. We talked to several people during our time at the temple about architecture and the original design of that temple. That temple was, as you've said Hank, was the first one to be built after the Saints left Nauvoo. It was before Manti or Logan or Salt Lake as one of the church architecture consultants said to us, when he was there, looking at the temple, "This is Joseph's temple." And in every dimension, it's extremely close to the design of the Nauvoo Temple. |
| Elder Hafen: | 15:26 | And it shows in the way it's put together the path that Adam and Eve are going to walk. Somebody coming to the temple back in the early days, started with the baptism of course. Now we have baptisms and fonts for most people, but I was baptized in the St. George Temple. And when one is baptized for the dead, you start, and you mentioned it, Hank you did those baptisms for the dead. That's the first ordinance done in the temple. |
| Sister Hafen: | 15:53 | And it's in the basement. It's- |
| Elder Hafen: | 15:54 | It's in the basement. Yeah. That's symbolic and important because every step we take after that baptism is an ascending step. President McKay once said of the temple ordinances, "It's a step by step ascent into the eternal presence." We're going to walk back home. How does the walk go? Well, we go to the initiatory ordinances, and then we go to the endowment, and then we go to the ceiling room. And so it is. We'll talk about each of those steps. Let's look now specifically diving a little deeper. When was the doctrine of baptism first explained by the Lord? He taught it to Adam, it's right there in the Pearl of Great Price. As we said, they were the first ones to receive it. And Adam was wonderfully inquisitive. When he was told to |

baptize his family and other people, he said, "Why? Why do we do this?"

- Elder Hafen: 16:48 And the Lord said to him, this is in Moses 6:48 and what follows, "Why is it that men must repent and be baptized?" And the Lord answered him. This is in 6:53 to 55. "I have forgiven thee thy transgression in the Garden of Eden. The Son of God hath atoned for original guilt. Wherein the sins of the parents cannot be answered upon the heads of the children for they are whole, W-H-O-L-E, whole from the foundation of the world that is just packed with significant doctrine." We'll come back to that. The easy version of understanding those sentences is in the Second Article of Faith for Hank and John who are still working on the Articles of Faith, this is the one that starts.
- John Bytheway: 17:36 We believe.
- Sister Hafen: 17:37 We're all still working on them.
- Hank Smith: 17:38 That we believe one. I remember this one, that we believe.
- Elder Hafen: 17:42 This one says, "Men will be punished for their own sins and not for Adams transgression." A lot of us memorized that growing up and the deeper dive said, "What does that mean? Why is it significant?" The other Christian churches they're doing the best they can with what they have. Their understanding of the nature of mankind, men or women, the nature of men, when that people are born is that they are evil because they are stained with the sin of Adam and Eve.
- Elder Hafen: 18:11 And that's why some churches believe that the children have to be baptized immediately. If they die without being baptized, then they may be lost forever because of the stain. The Lord told Adam, there is no stain. You can see how that helps us understand, our doctrine related to other churches. How's the restoration view of the Atonement? How do we see the purpose of the Atonement differently?
- Elder Hafen: 18:36 The Lord used the word, whole. The Doctrine & Covenants section 93, says that all of us are innocent when we're born, put those words together, whole, innocent, it's unique. And it's very different from evil. And it's different from good I might say. We need the Atonement, but why? Why do we need it? If Adam's stain has been removed from us as the Lord told Adam? Well, in the Book of Moses, where he talks about the children, they grow up and they experience a world that's subject to sin. And we all experience it. We do sinful things. Usually when we're

young, without even knowing it, that's why we're not accountable before we're eight. Then the Lord offers this further explanation speaking of Adam's children, "They taste the bitter that they may know to prize the good." The point there is that we learn and grow from experience.

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| Elder Hafen: | 19:31 | The Atonement is not just about erasing black marks, it's developmental. And so Adam and Eve as they go through the rooms in the temple, it's developmental, they're learning, they're growing. When they understand the sin in the garden and they repent, do they go back to the basement of the temple and start over? No, they keep going because this is part of the overall experience until they go on to Celestial life. |
| Elder Hafen: | 20:03 | I guess I could summarize with this one, because of the Atonement of Christ, we can learn from our experience without being condemned by it. We can learn from our experience without being condemned by it. In fact, mistakes and adversity can promote growth if we engage the Lord in helping us learn from those mistakes. There's a word on this visual that talks about confirmation. We're going through steps. You have Adam's baptism. Then Eve's is confirmed. |
| Elder Hafen: | 20:36 | He receives the gift of the Holy Ghost. That's right there in the Book of Moses, it says, "Adam thus was baptized, was born of the Spirit, became quickened in the inner man. And the Lord said, thou art baptized with fire and with the Holy Ghost." So Adam became a disciple of Christ. And this goes on, this same verse or the next one says that Adam, because of his confirmation, he's a disciple of Christ 'after the order of the Son of God,' which suggests to me that he also received the priesthood. Adam is now ready to begin to walk the covenant path. And we really like what King Benjamin says about discipleship, walking that covenant path. Because he explained to his people when they wanted to make their covenants to become the children of Christ and walk that path, hear what King Benjamin said to them. |
| Elder Hafen: | 21:29 | They will enter into a relationship with Christ. He's the father of their progression, they're new creatures in Christ. And so now what's going to happen? In Benjamin's council to his people, he tells them that they are going to experience hard things. I won't try to go into all that. But when we read it, we learn about what we have come to identify as three categories of blessings for the atonement. |
| Elder Hafen: | 21:55 | The first of course is redemption. Redemption from death, redemption from sin. But there's more. I love the way we can |

read an Old Testament verse that's really clear and strong about that. Isaiah 43, Jehovah says, "I have redeemed thee, thou art mine." And then because we are His, he says in 41 and 10, "I will strengthen thee, I will help thee." The strengthening blessings of the Atonement come along with and after the redeeming blessings. And then the final category in our growth and in what we see with Adam and Eve, as we will explain the strengthening blessings lead to our being perfected in Him.

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| Elder Hafen: | 22:36 | If we meet the conditions, these are conditional blessings. Moroni tells us most plainly how the perfecting blessings are connected to this process. "Come unto Christ and be perfected in Him." That's from the closing verses of the Book of Mormon. It's just so powerful, but he states the conditions of these blessings of the atonement. If we meet the conditions, we receive those blessings. "Come to Christ, be perfected in Him, by His grace, ye may be perfect in Christ." |
| Elder Hafen: | 23:09 | On that path, if we're faithful to our part of the covenants, because of His Atonement, He extends these blessings through our relationship with Him. That's a point really worth making. Where does all this come from? Is this new stuff with the Savior? No, it's just part of what happens when we walk the covenant path. President Nelson understands and teaches this so clearly. He said in one of his conference talks just a few years ago, "There is no amorphous entity called the Atonement upon which we may call for succor, healing, forgiveness, or power." |
| Elder Hafen: | 23:44 | Jesus Christ is the source. His atoning power is best understood and appreciated when we express and clearly connect it to Him." That's the end of that quote from President Nelson, and it's beautiful. I would just add the Atonement is what qualifies Christ to give His followers these blessings. The point is that it's because He performed the atonement that He was given, I would just say the power to extend these blessings to us, that's His role. And on this foundation, here's another phrase. And you'll notice that this one will be an echo of the temple. |
| Elder Hafen: | 24:22 | Mosiah tells his people that if they will stay on this covenant path and be steadfast and immovable always abounding in good works, the Lord, God will seal you His. What? We're going to be sealed to Christ? Yes, that's a temple word. Now listen for this echo, that's kind of in the mirror. The inverse image is given to us in the Book of Mormon, but we stumbled across this a few years ago. Amulek is teaching the people and he teaches them that if they choose to love Satan more than God, they will become, they aren't born this way, but they will become carnal, sensual and devilish. Amulek said eventually then "Satan doth |

seal you his” striking to us, that the same words would be said. Somehow that's really chilling to me.

John Bytheway:	25:16	That is chilling. I've brought that up in my classes before, who would you rather be sealed to? When you look at that, that's Alma 34, right?
Elder Hafen:	25:26	Yeah.
John Bytheway:	25:27	Yes, exactly. The devil doth seal you his. I'm like, whoa, that doesn't sound like what anybody would want.
Elder Hafen:	25:34	Well, and it's a description of the life we'll have John. Satan wants us to be miserable as he is. So that's a life of misery. And what the Savior wants, to become a saint, through the Atonement that's different from carnal, sensual and devilish, complete opposite. And then the nature of our life is joy.
John Bytheway:	25:56	Can I go back for a second? Oh, the end of Moses 6 here. That is so great. Verse 66, "Thou art baptized with fire and with the Holy Ghost." Verse 67, "Thou art after the order of Him," and that's priesthood language, the holy priesthood after the order of the Son of God, but then verse 68, "Behold thou art one in me." And when I saw that, I thought that word, that my understanding is the King James translators kind of invented of Atonement, at-one-ment, thou art one with me and ties it all up right there in verse 68. Thou art one in me. So here's the Atonement of Jesus Christ working.
Elder Hafen:	26:37	Thank you for that one, John. To me, that's what it means. To be sealed to Him at one.
Sister Hafen:	26:43	And if Adam and Eve are receiving the Atonement to its fullest, they are following Christ because He is the father of-
Elder Hafen:	26:52	And where do we go? We're following Him until-
Sister Hafen:	26:54	Yes, we follow Him. I think that has some echoes. Doesn't it for you?
John Bytheway:	26:59	Yeah. Follow him. I like the sound of that.
Elder Hafen:	27:02	Yeah. Yeah. It's interesting, are we just going to follow Him forever? Well, there's a destination to follow Him until what? Until we are sealed to Him and with our own sealings, then we are at one with each other, at one with Him. And of course, then new worlds open up...

Sister Hafen:	27:22	Yeah. And then we are like Him.
Elder Hafen:	27:23	Marie likes to say, "If we aren't like Him, we can't be with Him." And the way we're like Him is just what we've been talking about.
Hank Smith:	27:33	Yeah. Those of you who aren't watching on YouTube totally fine. We can make these graphics available on our website, followhim.co, followhim.co, come on over and we'll make sure that all of these graphics are available to you. So those of you who are driving, hands on the wheel, look straight forward, come find us. We'll describe what we're seeing for you. But if you want to come later to the website, come on over and we'll provide these for you.
Elder Hafen:	27:59	Well, we've just alluded to this about where the journey goes, where it ends. And when we compare that to what we were saying, when Adam was baptized and when we're baptized at eight. What is this journey all about? They didn't understand Adam and Eve. They understood so little really. And then through a lifetime of learning, and discovering, and obeying and all that goes with it, they reach the point we just were talking about. That makes me think of those memorable lines from T.S. Elliot.
Elder Hafen:	28:31	"We shall not cease from exploration. And the end of all our exploring will be to arrive where we started and know the place for the first time." I think that's how it must have felt to Adam and Eve. They'd been in the Lord's presence to begin with. They didn't know where they were. Just like, I didn't know where we were in the St. George Temple as we rode our bikes around the temple, but then you get inside of it and you have that eternal perspective, the cosmic perspective, you rejoice.
Sister Hafen:	29:04	And the spirit, the feeling.
Elder Hafen:	29:07	Absolutely. Yeah. That's a kind of witness to you, what you're seeing. Okay. Keep going with a few more. So we're trying to show all of the steps that Adam and Eve take on their way.
Sister Hafen:	29:16	The ascendings.
Elder Hafen:	29:17	In the St. George Temple and in really all of the temples. I've tried to notice as I've been in various temples, we ascend, we step up. Sometimes it's only a few inches. You'll walk up a little path, but in the pioneer temples, you would walk up a few steps to another room. You go from the world room to the garden

room and then it's terrestrial and celestial, it's sequential. And we climb.

Hank Smith: 29:45 Elder Hafen, we just did this a few weeks ago with Jeff Chadwick. He talked about Jacob's ladder and the idea of ascending up to God and taking those steps, the Jacob's staircase, we called it.

Sister Hafen: 29:57 And you only have to take one at a time.

Hank Smith: 29:58 Yeah. One at a time, just a step up at a time.

Sister Hafen: 30:01 Hopeful for me.

Elder Hafen: 30:02 Well, to look specifically, one of the steps, as you mentioned, a few minutes ago, we read in the Lord's teachings to Adam. He entered into the order of the priesthood. The temple shows that we start with the Aaronic priesthood. Of course, that's what we know. We start with the lesser priesthood, the scriptures explain quite fully what that's about. And then we go to the Melchizedek Priesthood.

Sister Hafen: 30:27 Stepping up again.

Elder Hafen: 30:27 Stepping up. Yeah. The Melchizedek Priesthood ordinances are essential to the disciples journey for both men and women. By which, point that out and underline it. How do women experience the blessings of the Melchizedek Priesthood? Well, in the ordinances of the Melchizedek Priesthood and the temple ordinances are among the main ones for everybody, we read in the Doctrine and Covenants section 88, through those ordinances in the temple and other Melchizedek Priesthood ordinances, the power of godliness is manifest.

Elder Hafen: 30:59 And without these ordinances, no man can see the face of God and live. And the other thing we'll see on the visuals, whereas we kind of go up the ladder and look across, we've just divided these categories just to help us see the connections. The next one is principles. Looking here at the relationship between principles and ordinances. The Fourth Article of Faith says, the first principles and ordinances of the gospel are...

Hank Smith: 31:24 First, faith in the Lord Jesus Christ. Second repentance. John, do you know the third one?

John Bytheway:	31:30	And it's principles and ordinances. So faith in the Lord, Jesus Christ. Second repentance. Now ordinances, baptism by immersion for the remission of sins.
Elder Hafen:	31:41	Those three are Aaronic priesthood ordinances. They're called the first because there are more, there are principles beyond that and the temple is teaching those to us. What are the principles that could be lined up next to the higher ordinances of the Melchizedek Priesthood? Let's just take a couple of examples, sacrifice, consecration. Those are the principles that we think line up next to the ordinances of the Melchizedek Priesthood. As we go through the temple, we're seeing this interaction between the principles and ordinances of both at the Aaronic level, and then at the Melchizedek level.
Hank Smith:	32:21	Elder Hafen, that is just great. This idea of first principles and ordinances, meaning there's going to be some second, some third, some... There are more principles, ordinances. These are your beginning ones, but there's more.
John Bytheway:	32:33	They're foundational that the rest of them all grow from faith in the Lord Jesus Christ. That clears up so much. I love the Articles of Faith in that idea of there's so many principles of the gospel, which ones are the first principles? And that he would state it that way. Well, let's talk about the first principles in faith in Christ. What did Elder Ballard say is a power to be reckoned with in this world and in individual lives. What's his book. Our Search for Happiness, faith in Christ is a power to be reckoned with, but it's the first principle then everything else follows. I love it. But these other ones, yeah, temple, I'm so glad you said that.
Elder Hafen:	33:12	Maybe we could say, sacrifice and consecration are to the endowment what the principles of faith and repentance are to baptism. You just sort of see the principles and then see the ordinances and they relate to each other.
Sister Hafen:	33:28	Yeah. They're linked and they keep ascending.
Hank Smith:	33:30	There's ordinances connected with the next principles that come just like the first two principles have first two ordinances, there's going to be more principles come with more ordinances.
John Bytheway:	33:41	I keep thinking of, was it Joseph Smith that said, "Being born again comes by the Spirit of God through ordinances," Am I getting that right?

Elder Hafen:	33:49	I would just say as a kind of summary of what we've come to this point, we've been looking at the journey of Adam and Eve as represented through the symbolic steps and developments as they grow in understanding, they grow in the receipt of more power, as reflected in the ordinances and as shown in the way they lived their lives. We go to the temple to receive the ordinances and we leave the temple to live them. Same about the covenant of sacrifice. We learn it in the temple then we leave the temple and we go try to practice and live by the covenant of sacrifice in our families and beyond.
Elder Hafen:	34:28	And so that is how we are following the pattern of Adam and Eve, which is part of receiving the Atonement. Those are our practice sessions. We learn the principles, and then we go work on them as if you're taking piano lessons. And it's a lifelong process, but the growth is real.
Hank Smith:	34:46	Well I just like this idea of leaving the temple doesn't mean, you leave what you've learned. This is don't leave everything you've learned. And sometimes we go to the temple and we leave we're like, "Okay. Back to real life. Back to life."
Sister Hafen:	35:00	Normal life.
Hank Smith:	35:01	Yeah. What I was doing before, where Isaiah would say no, in the temple, you beat your sword into a plowshare. We're changing. We're becoming something.
John Bytheway:	35:11	Oh, I want to restate this. This is too good. The story of Christ is the story of giving the Atonement. The story of Adam Eve is the story of receiving the Atonement. And then we go to receive these ordinances and principles, we leave to live them. That is really good stuff. And Hank, this reminds me of a quick story. I may have told before Elder John H. Groberg said when he was temple president in Idaho Falls, that he would hear people get to the front doors as they were leaving after a beautiful session and would say things like, "Back to the real world." And he said, "I knew what they meant, but it bothered me." And so one time when somebody was coming out and said, "Back to the real world," he ran up to him and he said, "Wrong, only that which is permanent is real. You are leaving the real world and you are going back to a temporary world. That world out there is going to end. So come back soon to the real world." They're like, "Okay, thanks President."
Hank Smith:	36:14	Yeah, Sister Hafen, let's turn it over to you now and let you take it away.

Sister Hafen:	36:18	What I'd like to do is talk a little bit more about Adam and Eve's experience, but a little more from Eve's point of view. Because I've thought about her a lot. And if you think about them in the Garden of Eden, then at least they can talk with God and ask Him questions and learn from Him. And their relationship is I would say it's not surface, of course, but they haven't had hard things yet to really help them come together in a melded way.
Sister Hafen:	36:49	Once they, and she partook of the fruit and that we don't know how much time it took between the time that Adam said, "I don't think that I'm going to do that." And she could see they weren't going to have any kids if they were still in the garden. They had two principles, they had two commandments. They had to decide between. And she decided, "Yes, we've got to do this. Somehow, I've got to make that choice." And again, we don't know how much she knew exactly when she chose, but she had to know enough for it to be a free agency decision.
Hank Smith:	37:26	Exactly. Sister Hafen, I think 2 Nephi 2 makes this clear, right? Lehi says they could not have-
Sister Hafen:	37:35	They would have had no children. Wherefore would've remained in a state of innocence.
John Bytheway:	37:41	We go past it so fast in 2 Nephi 2 but that is theological dynamite. The whole Christian world needs to know. It's not that we could all be living in paradise today if they hadn't messed up. So that, and Moses 5 too.
Sister Hafen:	37:55	I've thought about Eve because they were cast out into a telestial world. That had to be an enormous fall. I don't think we understand how much of a fall that was for them. So here she is out there in the world, they were given a few things to cover their bodies. They must have had something that they could make a fire with. They must have figured that out. But she's looking around thinking, food? We have got to eat. We need to fix the food? This is just entirely foreign. And I think we, as following their example, kind of grow up again at ascending, we grow up being sheltered and being nurtured. And then eventually we have to go out into the world. But hopefully with our armor on. We have talked about Adam's baptism already. And Lehi you've mentioned it.
Sister Hafen:	38:51	Let's go into that just a little bit more. Because Lehi taught them in 2 Nephi 2:22 to 24 that are probably central, but the context for their experience and ours in the telestial world, there's that same Adam and Eve look again. So let's look at 2 Nephi 2, you've already quoted. They would've had no children.

Wherefore they would have remained in a state of innocence. That's kind of neutral, right? We get to start out neutral. And then we make our choices to go one direction or the other. They would've had no joy for they knew no misery. Oh, I get it. No children, no misery.

- Hank Smith: 39:36 Yep.
- Sister Hafen: 39:36 Sometimes you feel like that. We had one, especially that we felt like that. You don't have any like that, do you? Yeah.
- John Bytheway: 39:44 No, of course. You two need to tell the story that you share in one of your books about someone who said, "Yay, I'm engaged. I'm at the end of my troubles." You got to finish that one.
- Sister Hafen: 39:54 Yeah. But then you have to ask what, "Which end? Which end of your troubles as you're getting married? Which end of your troubles now that I'm married?"
- Hank Smith: 40:02 Sister Hafen, I've always said Joseph Smith is a prophet for that one verse. If you don't have children, you don't know joy. And that is part of some of the greatest joys of my life, if not the greatest joys of my life. I've found in my children. If they'd not known children, they would've had no misery. And some of the most miserable experiences of my life have been involved my children. And I hate to say that. I hope they're not listening, but it's that verse right there is, sums it up. Doesn't it?
- Sister Hafen: 40:33 Well, and we have experienced the rejoy if you want to put it that way, because we have our first few great grandchildren. And two of our granddaughters who are both the oldest in their family, one is in her early 30s and the other one is almost 28, they each had their first little baby girl. And to see the joy for both of them is this, makes this verse just live when you see the joy that they have in those little children.
- Sister Hafen: 41:06 But it reminds me too, of the doctor who delivered our first son, who was not exactly easy to deliver. And I was just gingerly walking down the hall. And he was our obstetrician as well, this uncle. And he said to me, 'Well, how does it feel to have the easy part over with?' And I said, "You've got to be kidding. That was not easy." And he said, "The next 20 years are going to be the determining harder part." And I think Lehi had some clue about that. Because he said, "Having no joy for they knew no misery, but doing no good for they knew no sin." They didn't have the oppositions. There was no way that they could make choices.

Elder Hafen:	41:52	Now, Marie has kindled a memory of a conversation between the two of us years ago, when that very child she just talked about-
Sister Hafen:	42:00	We won't mention his name.
Elder Hafen:	42:03	... was driving us up the walls. He was really a challenge. Our obstetrician had properly predicted and was just so frustrated. One day I said to Marie, 'The Lord put Adam and Eve on the earth as full grown people. Why couldn't he have done that with this child?' And Marie with that wonderful gift of a mother's insight said, "I think the Lord gave us that child to make Christians out of us."
Sister Hafen:	42:35	Yeah. I don't know where that came from, but we found increasingly that was correct.
Elder Hafen:	42:40	So that was part of Adam and Eve's progression.
Sister Hafen:	42:42	We often say Adam fell that men might be mortal and men are mortal that they might have joy. So this earth is to prepare us to have joy with both the mortality of it, the joy that we've talked about, but also through the sin, we learn without being condemned by it. If we are willing, if we make those choices. We do taste the bitter so that we can understand and prize the good.
John Bytheway:	43:13	I like how Moses 6:48 says, it sounds so much like 2 Nephi 2, but it takes a different turn. Maybe you were going here anyway. But in 2 Nephi, Adam fell that men might be, and men are that that they might have joy, but then in Moses 6:48, it says, "Because that Adam fell we are, and by his fall came death and we are made partakers of misery and woe." I like to say sometimes we have 2 Nephi 2:24 days. And sometimes we have Moses 6:48 days. That we might have joy, this one says, so that we might have misery and woe.
John Bytheway:	43:49	And I think it's so beautifully significant that 2 Nephi 2 was Lehi talking to Jacob. Jacob, you've never seen Jerusalem. You've seen your family fighting all your life. Let me explain opposition and all things. Let me explain the origin of the Fall and why there had to be opposition. And I think that's really wonderful that Lehi's talking to Jacob and that's where this amazing doctrine comes out.
Sister Hafen:	44:17	Yes. And sometimes we'll have both the misery and the joy in the same day. Yeah. Yeah. So I'd like to share an illustration of

exactly what we've been talking about. And this is from Eve's point of view, again, as she is experiencing what the Atonement is coming to mean in her life. What does it mean to follow Christ? Try to remember what God taught them and yes, they can pray to Him. And what do they do when they first are able? They build an altar so that they can pray. But here's an illustration that shows Eve through a poem by Arta Romney Ballif, who was President Marion G. Romney's sister, both an artist and a poet. And she was trying to imagine what it was like for Eve through the experience of Cain and Abel. And her honest questions, her honest experience, trying to work things through.

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| Sister Hafen: | 45:16 | As I read this poem, we see her wondering about her relationship to God, although she's always sure that he's there, but she's willing to ask honest, hard questions. And it's interesting that Sister Ballif calls this poem, Lamentation. Notice there are some symbols in this poem and layers of meaning. Symbols, such as the fruit, the fruit of her body, the fruit of the earth. The seed, the seed that will become their generations. A storm and multiply, sorrow, lots of layers of meaning. |
| Sister Hafen: | 45:57 | Let me share it. And God said, "Be fruitful and multiply." God said, "I will greatly multiply thy sorrow." Thy sorrow, sorrow, sorrow. I have gotten a man from the Lord. I have traded the fruit of the garden for the fruit of my body, for a laughing bundle of humanity. And now another one who looks like Adam, we shall call this one, Abel, it is a lovely name, Abel. Cain, Abel, the world is yours. God set the sun in the heavens to light your days, to warm the flocks, to kernel the grain. He illuminated your nights with stars. He made the trees and the fruit thereof yielding seed. He made every living thing. The wheat, the sheep, the cattle for your enjoyment. And behold, it is very good. |
| Sister Hafen: | 47:03 | Adam? Adam, where art thou? Where are the boys? The sky darkens with clouds. Adam? Adam, is that you? Where is Abel? He's long caring for his flocks. The sky is black and the rain hammers. Are the ewes lambing in this storm? Why your troubled face Adam? Are you ill? Why so pale? So agitated? The wind will pass. The lambs will birth with Abel's help. Dead? What is dead? Merciful God hurry, bring warm water. I'll bathe his wounds. Bring clean clothes, bring herbs. I'll heal him. |
| Sister Hafen: | 47:52 | I am trying to understand. You said, "Abel is dead?" But I'm skilled with herbs. Remember when he was seven, the fever. Remember how... "Herbs will not heal?" Dead? But Cain, where is Cain? Listen to that thunder. Cain cursed? What has happened to him? God said, "A fugitive and a vagabond?" But |

how can he do that? They're my sons too. I gave them birth in the valley of pain. Adam, try to understand, in the valley of pain I bore them. Fugitive? Vagabond? But this is his home. This is the soil he loved, where he toiled for golden wheat for tasseled corn.

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| Sister Hafen: | 48:52 | To the hill country? But there are rocks in the hill country. Cain can't work in the hill country. The nights are cold, cold, and lonely. And the wind gales. Quick, we must find him. A basket of bread in his coat. I worry thinking of him wandering, with no place to lay his head. Cain? Cursed? A wanderer? A roamer? Who will bake his bread and mend his coat? Abel, my son, dead? And Cain, my son, a fugitive? Two sons Adam, we had two sons. Both, oh, Adam, multiply, sorrow. Dear God, why? Tell me again about the fruit. Why? Please tell me again, why? |
| Sister Hafen: | 50:07 | Thank you Sister Ballif and thank you Eve. She was willing to ask those honest questions. I think she knew, if I can't ask the questions of God, how can I find the answers? I think we have this experience of Eve, both wanting to know the answers, but also being willing to go out after she has the questions and live through the answers, even though they are really difficult. |
| Sister Hafen: | 50:36 | I'm looking forward to meeting her someday, to finding out from her perspective, face to face, how did she feel about living through those answers? Living through those questions? Although we do have a couple of clues, but I think what she says also in this poem, especially is that we can have these really hard and even these searing experiences and that we can find the answers through living our lives. If you want to say outside the temple, in the way that the temple teaches. |
| John Bytheway: | 51:21 | Please join us for part two of this podcast. |



John Bytheway:	00:03	Welcome to Part 2 of this week's podcast.
Sister Hafen:	00:07	Again, Moses gives us some perspective in Chapter 5. When Eve does answer those questions, well, it's described as she heard all these things and was glad, saying, "Were it not for that transgression, were it not for our transgression, we never should have had seed and never should have known good and evil and the joy of our redemption." But when did she start to understand this? That took an angel coming to them at the altar, and they'd had children before this, right? With Cain and Abel. And these questions, the angel taught them, when the angel asked Adam, of course, "Why does thou offer sacrifice?" What does he say? "I don't know, but God commanded so I'm going to do it." And the angel said, "This thing is a similitude of the sacrifice of the only begotten." So the angel teaches them the plan of redemption, everything we've kind of been talking about.
John Bytheway:	01:06	I love that the explanation came after the obedience for Adam. I love that idea. "Okay, as soon as I understand everything perfectly, then I'll go with it." Then we're never going to go with anything, we're never going to move forward, but the, "I'll do it." And then the explanation came. I love that sequence.
Sister Hafen:	01:26	Yes, and Eve here did have to act initially in the Garden more from maybe... Would you call that a woman's intuition connected to God? Whereas often, and not always, but a man thinks kind of front-to-back, logically, and like you said, "I'll fulfill those commandments. You just tell me what they are and I'll do it." And sometimes a woman has to act without knowing exactly how things are going to turn out with the faith that we've talked about, about the faith in Christ, as we've also talked about, the faith in Christ and His mission.
Sister Hafen:	02:02	I can't help but share something from Elder Maxwell about this kind of experience, "give me experience", because we know that it's only through experience, through learning from experience, growing through experience that we can become

like Him, we can grow. So Elder Maxwell once said, a little satirically, "How can you and I really expect to glide naively through life as if to say, 'Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made thee what thou art, then let me come and dwell with thee and fully share thy joy.'"

- Sister Hafen: 02:52 What was he saying? Of course he was saying, "We can't do that. We can't do that." So what does the Atonement have to do with this part of Eve's power growing, with this part of her experience is the angel's visit and I think that painting by Walter Rane may be up now, the painting of the angel with Adam and Eve at their altar of sacrifice. And what do you see here in the faces of each of them? And I realize our audience who's listening can't see their faces, but maybe they can access a picture of this painting on your website.
- Sister Hafen: 03:26 You see, in the angel's face, he's not scolding them. He loves them. You can see it in his attitude, in the way his head is tipped a little bit to the side. He's teaching them. He wants them to understand. And we see that in Adam's face. And we see, in Eve's position, her support of Adam, but we also see that she's getting answers also for herself, that these answers are coming to her, so their attitude is one of learning, of reaching, of stretching. "We want to understand, we want to live more."
- Sister Hafen: 04:01 And I also liked what Eve said in Moses 5 and 11, that they wouldn't have known the joy of their redemption and the eternal life, God's life, which God giveth unto all the obedient. He doesn't say, as you've said, John, the obedience is so important and the hard lessons help us to learn, but He's giving it to all the obedient, not to all the perfect, because we're not complete. I like to think of "perfect" being complete again. Not to all the perfect or complete, but to all those who are obedient, who are becoming.
- Sister Hafen: 04:41 We're moving from telestial to terrestrial, to celestial. We're moving through redeeming and strengthening and perfecting aspects of the Atonement. We can see the strengthening blessings that the angel was giving to Adam and Eve so that they could go on living their life, having that core within them, that even within the really hard experiences, they had the assurance, they had that core testimony that God is with us, Christ is with us, they will help us.
- Sister Hafen: 05:14 Alma 7:10 and 11. "And He will take upon Him the pains and the sicknesses and the infirmities of His people." That has become a

very communicating verse to all of us. Why? That Christ may know how to succor His people. Not that he's going to take our experiences, even the most difficult ones, away, but He knows how to succor His people according to their infirmities. Eve learned this.

- Sister Hafen: 05:44 We have a friend now who's learning this, who is beginning chemotherapy for cancer today, and even though, in her cancer, it's an abdominal cancer, there is extreme pain and suffering, she always has had the core there that Christ is there, God is there. Yes, I have questions. "Why is this lasting so long and why is it so painful?" But I know He is there. I know that He knows where I am and He will answer my prayers. She has great faith that the chemo that she's in will reduce tumors so that then she can go into surgery and work through the cancer, and if it means I'll serve on the other side, okay, okay. But if it means I'll be here, I want to serve. I don't want to be on the sidelines. I want to serve.
- Sister Hafen: 06:43 So she is an example of receiving the Atonement in her life. And she's a temple goer, an avid temple goer. She understands Eve's experience and how, if we follow Eve, and follow Him looking at Eve as an example, that we receive the Atonement.
- Elder Hafen: 07:04 Grateful that you mentioned that experience, Marie, because that experience illustrates what we discovered in the St. George Temple and what we're trying to capture and reflect, just what we saw, so we just want to share it. We know how many people have seen it and after we... One of the first times when we put some of these ideas together and we didn't think they made much sense, but they made sense to us so we practiced them on some of our children not too long ago, and, "Can you guys understand this?" And it was precious to us that after that rehearsal session, one of our kids who has an MBA said, "Hey, when you make a chart like that, you don't start at the bottom where it says 'baptism' and you go up to 'sealing'. You've got that backward."
- Sister Hafen: 08:03 You got to start with the important stuff and go down.
- Elder Hafen: 08:04 I'm glad that the Lord didn't have any help from an MBA in deciding where should we start. After that session, one of our kids who has had the most puzzles, I think, about the temple, she said to us afterwards, kind of quietly, she said, "I think I see a pattern here." It's the one that Marie just talked about. As you go through, step-by-step, the ascent, the covenant path, it's up and you gain strength along the way. Knowing that process, she

said it just helped. It seems kind of... Makes sense about the temple now, and that's really what it has been for us.

Sister Hafen: 08:48 "I understand now and I didn't before."

Elder Hafen: 08:48 Yeah.

Sister Hafen: 08:48 And that's how it has been for us.

Elder Hafen: 08:55 Well, just one last step. Were Adam and Eve sealed in the temple? What do you think? Yes. It was probably an outdoor temple, but...

Sister Hafen: 09:07 There's some good evidence.

Elder Hafen: 09:09 The marriage between Adam and Eve is sort of a textbook answer about what a marriage is, and isn't it interesting? It's just one more example of how the story of Adam and Eve is the story of receiving the Atonement, including the blessings of eternal marriage and sealing, which the Atonement makes possible. Experience that comes to mind, Marie and I have been talking kind of constantly about things like this. I suddenly realized when my secretary said, "Hey, you're supposed to go do a sealing." I went up to the sealing room, could have been the one where you were married, Hank. I looked for your fingerprints.

Hank Smith: 09:50 Yeah, it was the one right off the Celestial Room there.

Elder Hafen: 09:53 Yeah. That's the one. That's where...

Sister Hafen: 09:55 Up the stairs, again, symbolically, up the stairs.

Elder Hafen: 09:58 And as I walked in with all these ideas on my mind, I saw this beautiful bride and groom and after we had chatted a little bit, I invited them to come to the altar, and as they came to that altar, suddenly, it clicked for me. I learned in the temple what an altar is for. It's for prayer. It's for covenants. It's for ordinances. And they all interact...

Sister Hafen: 10:24 For sacrifice.

Elder Hafen: 10:24 Yeah, and the one they were going to sample that day, it suddenly just came to me, "What... Oh, I see what's going on." So I just continued with my thinking by what I said to them as they came to the altar and we kind of began to talk a little bit about it, I just found myself saying to them that an altar was the

place in the Old Testament where the Lord's people were told to offer the firstlings of the flock. That picture that we had just a few minutes ago, shows Adam and Eve kneeling by an altar and there's some evidence of an animal on that altar, so I mentioned that, and I said, "But that's not what you're doing today. You're doing what Christ asked the people to do after He had been resurrected."

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| Elder Hafen: | 11:06 | The Savior said to the Nephites in 3 Nephi 9, He no more wanted sacrifice. He had completed His sacrifice, but that didn't mean that the law or the principle of sacrifice was done. He said, "Now, I want to have from you, the sacrifice of a broken heart and a contrite spirit." And the thought has hit me that the sacrifice of an animal was really a symbol of the Lord's offering His son as a sacrifice on that altar, but after the Savior's sacrifice was completed, He asked for a different kind of sacrifice, and it has struck me that when He says, "I want a broken heart and a contrite spirit", I think that's Christ. He is the symbol, that He's offering Himself. James E. Talmage said, "In Jesus the Christ, He died of a broken heart." Literally, He's the sacrifice. So when He asked that of us, we are the sacrifice. |
| Elder Hafen: | 12:02 | And so I found myself saying to this couple, "You're going to sacrifice yourselves by making a covenant today to do that. You're sacrificing in two directions, one to the Lord and the other to each other. That's really what this marriage is about. It's kind of like a triangle. You've got the bride and the groom in the two corners, and you're both going to offer everything to the Lord, but then, you're also looking for ways to sacrifice yourself to each other and look at the triangle. As you ascend to God's presence, the closer you come to Him, the closer you come to each other. It's the great at-one-ment in all coming together at once." |
| Elder Hafen: | 12:44 | That's kind of the completion for them and their experience. Well, it's the completion in one sense, the introduction in another, of what Adam and Eve's pattern was for all of us. We come to the sealing and what do we have to do to get there, to live the covenant? We do what Moroni said we have to do to receive the blessings of perfection. This is Christ's perfecting blessings that He can give us because of the Atonement and our obedience. "Deny yourselves of all ungodliness", he said in Chapter 10 of Moroni, "Love God with all your mind and strength, then are you sanctified, perfected in Christ." We become like Him by emulating Him. That happened to Adam and Eve. It happens to anybody who follows Christ this far. |

Sister Hafen:	13:33	If you notice the painting, there's kind of a vertical line that goes from the lower left to the upper right. On the left side of that is the angel and this brilliant light, like the trees are being consumed. It's the light that he brings, what he's going to teach them. And we have Adam and Eve in the mud of the earth of this mortal world. And it's such a wonderful symbol of what the angel is bringing them, that they can become, they can rise through the mud and because of the mud, they can rise to that light that the angel is bringing and become like the Savior, like the angel.
Elder Hafen:	14:17	So this doctrine to pull ourselves out of the mud with His help, through His strengthening power, we draw closer, we become at one with Him. This doctrine encourages us in our continual striving to strengthen our own marriages. We all need to keep working on that. It's okay. It's part of the process. It's related to the example of the Savior's perfecting power. As I read about charity in Moroni 7, I love being told that this is the gift He gives to all of the true followers of Christ. It's part of what happens when we follow Him to the end of that part of our journey. We become like Him enough that we receive the gift of charity. He is the most charitable of all. He tells us what charity is, it's the pure love of Christ, and when we are possessed of it, as Moroni teaches us in Chapter 7, we are like Him.
Sister Hafen:	15:16	Well, that's a tangible receiving of the Atonement. I mean, it's bestowed.
Elder Hafen:	15:21	Yes, right. Which He hath bestowed upon all those who are true followers. What does it look like? Well, the love which He has bestowed upon all who are true followers of His son, that when He shall appear, we shall be like Him. I think that might mean we will recognize Him, and you have to be like Him to recognize Him. We shall see Him that we may be purified even as He is pure, and then Adam and Eve's journey is complete. They've ascended through all these steps and the temple is what helped them get there, step-by-step, increasing their understanding, giving them strength, giving them the keys that unlock the further doors, those ordinances, covenants, so thank you for giving us the opportunity to talk about these things, that they make for a happy Easter for us.
John Bytheway:	16:15	What a blessing to be in the temple and to have that constantly on your mind and have these things, line upon line, have come to you. It's so beautiful. I was thinking, as you were talking about obedience and sacrifice, how those aren't very popular words in culture today, but the thing that will, oh, I can't wait to share this with others, that idea of, "Here's me. Here's my

spouse. Here's God." And what did you say, Elder Hafen, "As we get closer to each other, the Lord gets closer to us?"

- Sister Hafen: 16:47 As we get closer to God, we get closer to each other.
- John Bytheway: 16:50 Yeah, it's like this equilateral triangle. We get closer to God, we are simultaneously getting closer to each other and vice versa and He is part of the covenant. I think your book, Covenant Hearts, the marriage book, that... Was it you, Elder Hafen, that talked about the difference between a contract marriage where each party gives 100% and a covenant marriage where God is part of the covenant and boy, that triangle, that's just beautiful. I will never forget that. Thank you.
- Hank Smith: 17:18 I didn't realize it at the time, being young and in love, what a privilege it is to begin a marriage at an altar. This relationship is beginning on sacrifice. Not just sacrifice of my wife and I to each other, and to God, but the ultimate sacrifice. We're starting this marriage on the Atonement of Jesus Christ. That's going to be our foundation from here on out. To me, I didn't realize it at the time, of course, because I was dreamy and just thought it was the greatest day ever and thought I'd won the lottery, but now, looking back, I think, "Oh, that's how we began it all. That's where our strength comes from as a couple is from the grand sacrifice on that altar."
- John Bytheway: 18:02 As Amulek said, "The great and last sacrifice", right? That all of the previous animal sacrifices were pointing to.
- Sister Hafen: 18:10 Can I make one little more comment about Adam and Eve in that regard? Because I think, when Adam and Eve needed to explain to the Lord why they had partaken of the fruit, what did Adam say? "The woman thou gavest me and commanded that I should stay with her." And then you just see them growing, you see their relationship growing, just exactly the way you just said. Through understanding more of the Atonement, they grew together, they understood each other, their experiences brought them together in a way that they couldn't have been brought together in the Garden until you have Adam saying, "Eve, my wife..."
- Sister Hafen: 18:52 I mean, it's a very different attitude that he shows later, and you can just see them both growing because of the Atonement, because of the attitudes, because of their understanding and their agency and what their agency would produce.

Hank Smith:	19:11	Elder Hafen, in 1979, I was one year old and you gave a talk at BYU called "Love is Not Blind". That talk, it was given to me, I remember, by my friend Lizzie Jolly, she was my TA at the time, she said, "Have you ever read this talk?" And I said, "No, I don't think I ever have." And I picked it up and it changed my life. Now, I'm assuming that Sister Hafen had a lot to do with that talk, so I'm going to ask this of both of you. Even though you're the one who voiced the talk, I'm sure she informed quite a bit of that.
Hank Smith:	19:44	The talk, I don't even know if you remember it, but the idea was, as a Latter-day Saint, we have to have our eyes open, we have to see reality, we have to see the difficulties that we've talked about today, and at the same time, we have to have our hearts open. We can't close our eyes, we can't close our heart. We have to have our heart open to God. And even though we'd see the realities of this life, the difficulties of this life that we all are facing in different ways, how do I keep my heart open?
Sister Hafen:	20:19	I'm going to mention Faith is Not Blind because I think that is exactly the context for the book. You start out innocent, then you have complexities, you have the difficulties you've talked about. They open your eyes, they give you nuance, they give you color. If you learn from them, they're really good, but you can't climb to Level or Stage 3 without having your heart open, because you're not willing. You're not willing to make the climb, to do the hard work that takes you to Stage 3, and you also don't experience, then, the absolute surety that He is helping you make that climb.
Sister Hafen:	21:00	So Level 3 then, Stage 3, is worth it because it's informed, like you said. It's proven, it's tried. It's burnished, it's beautiful. But you don't experience that until you're willing to make the climb, until both your heart and your mind are open so that you see that a Stage 3 is wonderful. It's worth, as Sheri Dew said, it's worth the wrestle. So it's worth the work.
Hank Smith:	21:29	There's a story about you serving a mission as... I think in Germany, is that right?
Elder Hafen:	21:34	Yes.
Hank Smith:	21:35	A brand new Elder who had decided he had found a woman to teach and you said, "No, you haven't. I promise." Right? Because your eyes had been opened to the realities of missionary work. This is much more difficult than a brand new missionary thinks.

Elder Hafen:	21:52	I was in Stage 2. I had a terminal case of Stage 2.
Hank Smith:	21:57	Yeah, which is "My eyes are open. This is real."
Sister Hafen:	22:00	"My shoes are worn out." Yeah.
Hank Smith:	22:03	Yeah. "My shoes are worn out and I've dealt with complexity, I've had prayers not answered and I get it." But you don't want to stay there. You don't want to stay in Stage 2.
Elder Hafen:	22:12	The rest of that story, which is in Faith is Not Blind because it's an unforgettable story for me. He persisted. He hadn't written down the address, he couldn't remember the name. He'd been tracting with another new missionary and I just rolled my eyes. "So what are we going to do? Just sort of wander around for a couple of days and call it good?" We just felt for sure that the witness of the Spirit was that we needed to find that woman, and he was sorry he hadn't written down the name and the address. He started doing that after this.
Hank Smith:	22:46	You'd think, if you were going to teach someone, you'd write down their name and their address or something about them.
Elder Hafen:	22:52	So after climbing up and down stairs for...
Sister Hafen:	22:54	Wasn't it five floors? She remembered on the top of...
Elder Hafen:	22:58	She's on the top floor, and I remember that part and they have the names right by the doorbell, so if we can just go find her, well, how would that be?
Sister Hafen:	23:10	You could talk to her.
Hank Smith:	23:10	Yeah. "And you speak the language. I don't. Yeah, you can tell her."
Elder Hafen:	23:12	After all this labor, he saw the name by the door, Wolfart, and this woman opened the door a little bit and he whispered to me, "That's the lady, talk to her." So about 40 years after that, Marie and I were in the Frankfurt, Germany temple in a sealing room with that woman.
Hank Smith:	23:33	Wow.
Elder Hafen:	23:34	The sealer was her husband. All of their kids were in the room. They'd all been married in the temple to other Europeans. And I just sat there thinking, "I don't want to just be a skeptic. I'm glad

to have learned the realities of missionary work, but I can't be so committed to skepticism and sort of not getting in a big rush. I need my heart to be open."

- Elder Hafen: 24:01 At the time I wrote the talk, in 1979, that originally was at Ricks College, now BYU Idaho devotional. I had felt, in my role with the students, that there were lots of them were kind of wide-eyed and innocent and in Stage 1 and it's Adam and Eve, you know? That's the classic example of these three stages. You're in the Garden, you're so innocent, naive, and then you're tossed out of the Garden and it's rough. It's Stage 2. They try to do the best they can and they offer a sacrifice and they don't know why, "but I'll do it anyway." Here comes the angel. We've talked about that. And then they say, "Oh", because now they're in Stage 3 and they get it and they understand it.
- Elder Hafen: 24:48 That was a long time ago, but the principles are the same, but to come back to your original question, "How do you keep your heart open?" And that would apply to the internet age. You have doubts, you have questions, there's people that sometimes asked us, "So, we're not supposed to doubt? That's wrong?" These are from people, usually, who are doubting and as doubters, I was a doubter about that missionary experience, so Elder Maxwell wrote to one of his... I think it was to one of his grandkids that sent a letter, grandkids had asked him about doubt and he said, "Doubting can either strengthen or weaken our faith depending on our supply of meekness." Sounds like Elder Maxwell, doesn't it? And so to have that attitude, which is reflected in the quote that Marie read to us, we're not meek. If we're not, then all the other tools for dealing with questions and problems are not going to be very helpful. That's maybe an oversimplified answer, but...
- Sister Hafen: 25:47 Questions and doubts could be really good.
- Elder Hafen: 25:50 Yeah, and one of Elder Maxwell's favorite combinations as he got to know people, we would sometimes talk about that and I could tell from the examples that he used, his favorite combination in a person who was growing and going to university life and had lots of gifts and potential, he would say the combination is brightness and meekness. I like that too, and I think that says, "Sure", to answer your question. If you can be meek about, "Well, what is meekness?" it opens a door to a whole gospel subject.
- Sister Hafen: 26:24 Then the more you understand, the better.
- Elder Hafen: 26:26 Yeah.

Hank Smith:

26:28

Brightness and meekness. Wow. What a great day. We want to thank Elder and Sister Hafen for being with us. What a beautiful day. Thank you both. We want to thank all of you for listening and we want to thank our executive producers, Steve and Shannon Sorensen and our sponsors, David and Verla Sorensen. We hope all of you will join us next week as we return to the Old Testament on followHIM.

HOW DO YOU FIND JESUS IN THE OLD TESTAMENT?



- Hank Smith: 00:04 Happy Easter, everyone. Welcome to followHIM Favorites. My name is Hank Smith, I'm the host of a podcast called followHIM and I'm here with my springy co-host, John Bytheway. You're so springy, John. It's Easter and we are so celebrating Easter.
- Hank Smith: 00:21 What's interesting this year, John, is Easter is all about Jesus. But our study this year is all about the Old Testament. And someone might say, "Well, there is no Jesus in the Old Testament." So how do you connect those two? How do you find Jesus in the Old Testament? Because he's not specifically listed as Jesus said this or Jesus did that, but yet we see Him all over the place. Where do you see him in the Old Testament?
- John Bytheway: 00:47 That's what's so fun about this. People might think, "Well, how come we're interrupting the Old Testament with Easter?" No, the Old Testament is all about Christ and foreshadowing Him and how Moses was such a strong type of Christ and all of the sacrifices of the law of Moses and the Passover and unblemished lamb. All of these things, a male first born, unblemished lamb, were all pointing us to Christ, and ultimately, His sacrifice.
- John Bytheway: 01:13 I love that how we're all looking forward in time, and the house of Israel was, forward in time to the great and last sacrifice, the Book of Mormon might call it. And now it's kind of like every time we go to sacrament meeting, we're looking backward in time to that the events of the atonement, Gethsemane and the cross, and the resurrection. We're looking backward to that meridian of time. And so, no matter where we are in the scriptures, we're talking about Christ.
- Hank Smith: 01:42 We're trying to point those out this year as we go, but I'm sure we've missed some along the way. We talked about Abraham and Isaac, this idea of a father offering a son as a sacrifice, and that points us to Christ. We've talked about Joseph in Egypt who was sold and then ends up saving the very people who hurt him. Definitely.

John Bytheway:	02:03	Sold for the price of a slave, like Jesus was, and also went into Egypt like Jesus did briefly.
Hank Smith:	02:10	Right. Then we looked at Moses and how it's this miracle, basically a miracle baby who was born. The Pharaoh tries to kill him just like Herod tried to kill the children of Bethlehem. And then he flees away and returns back one day to deliver, to save Israel. So there again is the story of Jesus. And we still have more to come.
John Bytheway:	02:32	The messianic chapter of Isaiah is Isaiah 53. Abinadi quotes it to King Noah and the wicked priests, because they said, "We teach the law of Moses." Abinadi said, "Well, if you teach it, keep it. But salvation comes in Christ." Then he reads Isaiah 53. "He was bruised for our iniquities; the chastisement of our peace was upon him, with his stripes we are healed." How do you miss that? He's kind of saying to them. This is all about the Savior. The Savior is all over here in the Old Testament if we're looking for Him.
Hank Smith:	03:03	I think it's Job who's going to ask, "If a man die, will he live again?" That is the question that Jesus answers. This Old Testament question that Jesus puts a profound, "Absolutely, he will live again." I noticed that when we speak of Easter, we could talk about Jonah. Jonah goes into the whale for three days. Somewhere he never should have come out of. No one goes into a whale and comes back out.
John Bytheway:	03:27	Nobody I know has come out of it.
Hank Smith:	03:29	But yet Jonah did. And that's the tomb for Jesus. That Jesus goes into the tomb, a place where nobody should come back out of, three days later He comes out of the tomb.
John Bytheway:	03:40	And Jesus uses that. There won't be a sign except for the sign of Jonah, he says. They have to think, "Wait, what happened to him, and how is that sign going to be similar?"
Hank Smith:	03:49	And we're going to be discussing Kings here during the Old Testament. We're going to talk about the Savior coming again as the King. So there's still so much to come where this incredible Old Testament book, this Hebrew Bible can point us to the Savior. One of my favorites that I hope we get to talk about is Abigail. How Abigail offers herself up to David. She says, "Let the sins of my husband be upon me. Let them be upon me." A wonderful type of Christ taking on our sins. So I think we've just

scratched the surface so far and there's still more to come on finding Jesus in the Old Testament.

- John Bytheway: 04:28 That just makes it kind of fun and exciting. It's like taking apart a parable or something. So when we start looking for Him, we'll start seeing Him everywhere, and the Old Testament will be a blessing for us.
- Hank Smith: 04:39 There's just a lot to come. We hope that you'll join us on our podcast, because we're going to take apart the Old Testament here for the rest of the year. But for this week we want you to have a wonderful, happy Easter.
- Hank Smith: 04:51 John, I think I could speak for you here where we testify that anyone who you have lost, anyone that you long to see again. John, both your parents have passed away. My father's passed away. My brother has passed away. And we long to see them again. We know that because of Christ, we will see them again. So Easter changes a little bit, doesn't it John, for when you have someone on the other side waiting for you?
- John Bytheway: 05:18 That empty tomb is such a message of really victory. It's so interesting to read the New Testament and see that they were so excited. Jesus came because a lot of them misunderstood. He's going to deliver us from the Romans. Jesus was like, "No, we got tougher enemies like sin and death. I'm not only going to deliver you, I'm going to deliver the whole world from death and from sin." That is a victory.
- Hank Smith: 05:45 And that's a beautiful victory that we get to experience as well. As we spoke of finding Christ in the Old Testament, but we can find Christ in our lives today. Our wonderful friend, Jamie, who works with us on the podcast, she said, "Oh, remember it's not just Christ lived, it's He lives." We can find him today in our lives and in our future as we look forward to future reunions with loved ones who have passed away.
- John Bytheway: 06:12 Like Jamie said, He's not just the great I was, He is the great I am. For Him to call himself that is a present tense forever. I am. What a great name for Him to choose to tell Moses. I am.
- Hank Smith: 06:26 You will be with your family and friends who have passed away and it will be a glorious, glorious day. It's no wonder that Jacob in 2 Nephi 9 says, "Oh, how great the goodness of our God." When I think, John, of seeing my brother and my father again and loved ones who have passed away, our good friend, Steve Sorensen, who is a huge part of our team on this podcast, when

I think of those future moments, I kind of feel the same way Jacob did. Oh, the greatness of our God. His plan, His goodness. I want to sing His praises.

John Bytheway:	06:59	Those reunions will be so sweet. I can't even imagine it now, but it's going to be so wonderful. All because of the Savior.
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Hank Smith:	07:07	All because of Him. So, happy Easter from all of us at followHIM to you and your family. We hope you'll join us for our podcast for the rest of this year as we dive into the Old Testament. But if not, you can always find us exactly right here next week for followHIM Favorites.
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